304 413 among the Fang. The first type is performed with a narrow knife with no handle (nsǒ́n-bekū́t I), Figure 153, and, depending upon the depth of the parallel incisions, shows lines composed of clearly raised cuts or, less distinctly, uniformly dark lines. For endō̤lo tattooing, an ordinary razor (okǒ́nngǒ́n), see Figure 140, or a special scalpel-like knife (ōkǒ́n e myǎ́n), Figure 155, is used. Its patterns are characterized by the crisscrossing of its cuts; in later years, however, they can scarcely be distinguished from the bekū́t, especially since both pale with age.

304 ●465 Tattoo artists are usually not paid when members of their own kin group are concerned, but from strangers they frequently demand shamelessly high prices. Thus, the man represented in Figure 218, Drawing (c), was thoroughly swindled, as will be apparent from the figures given here in the footnote (1). At the

1. Tattooing of Mangame-Ssii, Fang from Ebiānemajong (Essauong family); see Figure 218, Drawing c.

	Marks
(a) Made by Mela-Mendongo (Essauong) for three pieces of rubber	.75
(b, c, d) Made by Akoa-Mbelewe (Jenkōng) for two cutlasses	1.00
(e) Made by Mba-Efanga (Essauong) for five strings of beads	.50
(g, h) Made by Erdongo (Essauong) for one ell of cloth	.75
(i, k) Made by Ndong-Efa (Jemwam) for three cutlasses	1.50
(f, l, m) Made by Ndong-Ntutum (Omwang) for three cutlasses	1.50
(n, o) Made by Meko-Mefanga (Essauong) for three pieces of rubber	.75
Decorative scars, made by Meba-Mendongo (Jibikon) for one hen	1.00

304 same time, it should be noted that because of his tattooing
465 mania some people considered him "as not quite normal." In true Negro fashion, the absence of a charge for tattooing is explained by saying that the tattooed person does not feel the pain so strongly if he does not have to pay. These conditions, however, vary greatly from place to place. Among the Jaunde payment is customary, and often it is comparatively steep.

304 Mutilation of the teeth occurs everywhere among members
825 of both sexes. It is done mainly to the four upper incisors. Aside from decorative considerations, this mutilation doubtless also has a deeper religious basis which is very ancient and still alive in the Negroes. They -- as I was once told -- do not want their teeth to look like animal teeth (2). Since it is indeed a fact that

[171]

2. See also the same attitude among the Malays and the Negroes of the Sudan (according to Frobenius).

no /202/ large mammals have pointed front teeth (for it is with these that we are concerned)(1), this reason seems credible even

[192]

1. See the expressions for tooth chipping below, in which the expression for tooth is always asŭn "front tooth." There is no word for teeth in general; on the other hand there are terms for canines, incisors of animals (fɔ̄ III), and molars (ekŏ'k).

though to us pointed teeth look precisely like animal teeth since when we think of the gaping jaw of an animal, the prominent incisors are the dominant feature. The Pangwe thinks first of the animal's front teeth, and, especially in the case of horned animals, he finds a surprising similarity to his own. In making this comparison, he is not disturbed by the fact that the similarity extends only to the front teeth of the lower jaw, which resemble the front teeth of his lower jaw, since ruminants usually have no